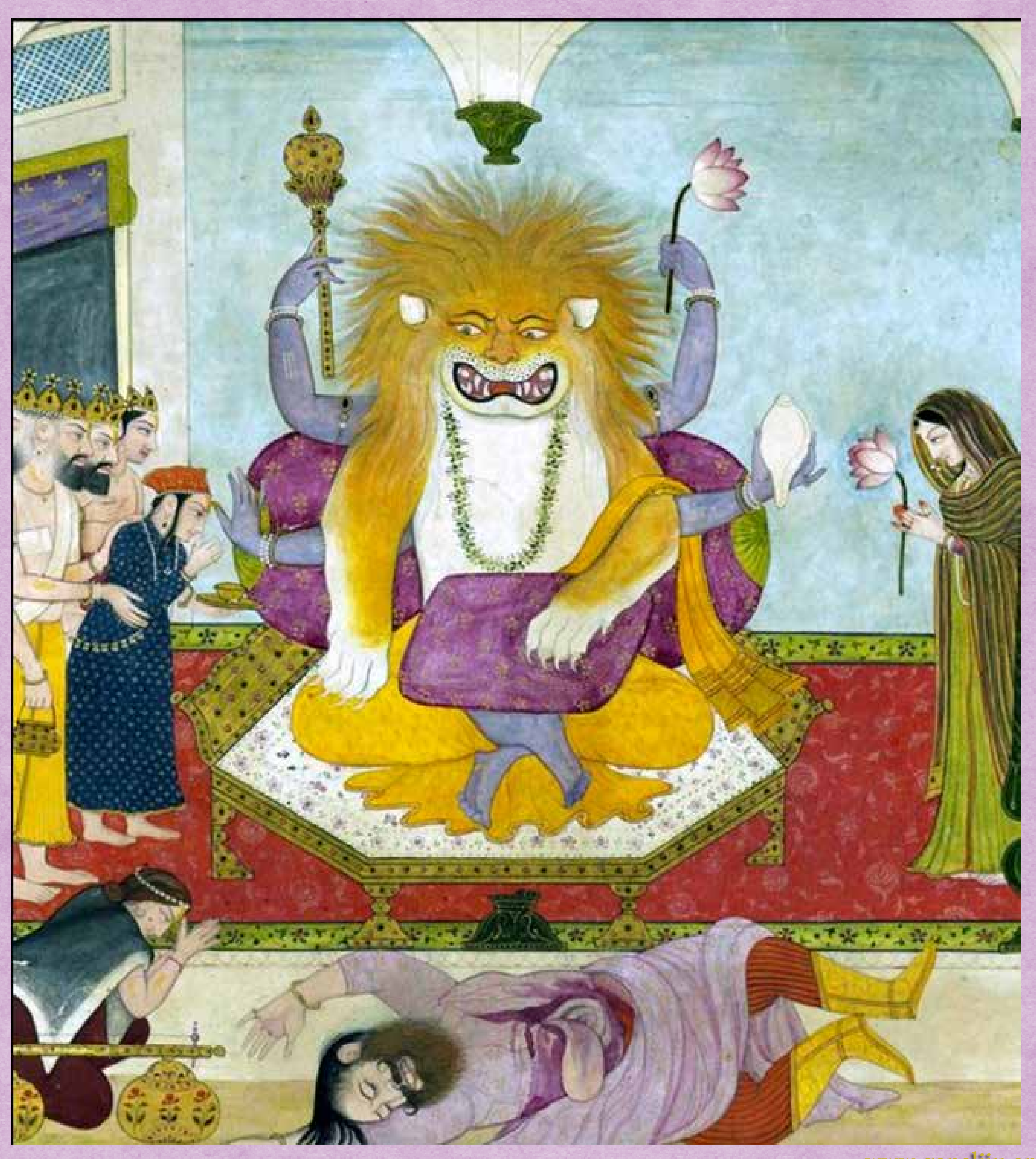
Sri Krishna Kathamrita Bindu

Issue 573

Narasimhadev in the Puranas



www.gopaljiu.org

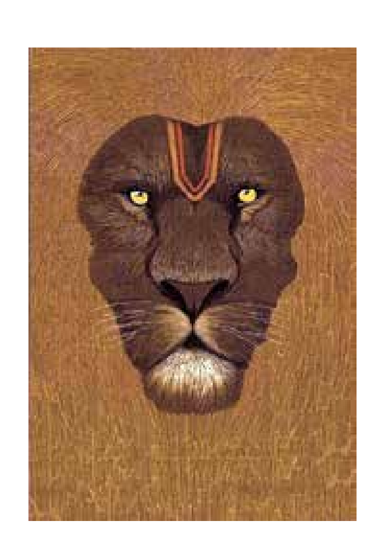
Sri Krishna Kathamrita
Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 573 | *Śrī Mohinī Ekādaśī* | 19 May 2024

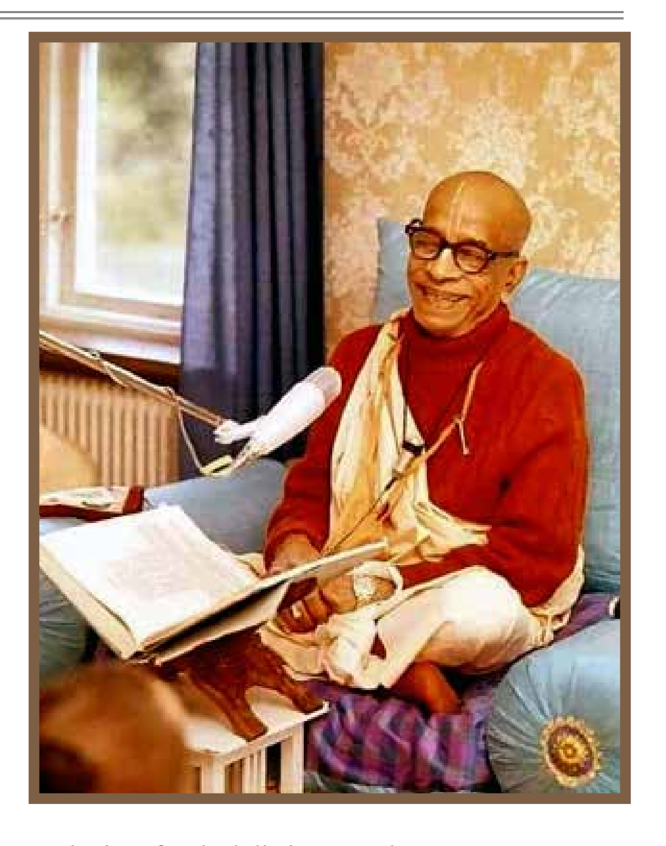
Highlights



Narasimha Appears To Convince The Atheists



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada



So Narasimhadev has appeared to convince the atheist [laughter] that there is no God. It is a lying propaganda that nobody has seen God. Everyone has seen God. The devotee sees within his heart, in the temple, and everywhere. And the atheist sees when the handles in the clock are over. Prahlad Maharaja was always constantly seeing Narasimhadev. This is the symptom of a *mahābhāgavata; premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* [*Bs.* 5.38] — those who have developed *prema,* love of God, their eyes are anointed with ointment for clear vision. So when the ointment of

Cover: The *devas* push Prahlad forward to pacify Lord Narasimhadev after he killed Hiranyakasipu. Unknown artist. Pahari style painting from North India. Circa 1810.


Unknown photographer

Srila Prabhupada walks with devotees at the 1974 Gaura Purnima Festival in Mayapur

love of Godhead will be applied in our eyes, then with these eyes we shall be able to see God. God is not invisible. Just like a man with cataracts or some other eye disease, he cannot see, but that does not mean the things are not existing. He cannot see. God is there, but because my eyes are not competent to see God, therefore I deny God, but God is present everywhere.

In the material condition of our life, our eyes are blunt. Not only our eyes, but every sense. Especially our eyes. Because we are very proud of our eyes, we say, "Can you show me God?" But he does not consider whether or not his eyes are competent to see God. That is atheism. He does not consider his position. Even one cannot see a big man like President Nixon, and he wants to see God without qualification? That is not possible. *Nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ* [*Bg*. 7.25]. Krishna says in the *Bhagavad-gītā* that "I am not exposed to everyone. There is a curtain of *yogamāyā*." *Yogamāyā* will not allow you to see God. Just like we have a condition that if anyone wants to come in the temple, we tell him, "First of all, take off your shoes." Just like a little condition. Similarly, to see God there must be some condition. That condition is that unless you become a lover of God, God is not exposed to you. God is there, always. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu* [*Bs*. 5.38]. *Sadaiva* means "always". Not that simply when we come to the temple we see God. No. God is always visible to the devotee. *Sadaiva*. *Sadā* means always, twenty-four hours. That is Krishna consciousness. The same example which I gave you, that the woman who has a lover — she's very busy in her duties, but she is always thinking of the lover, "When I shall meet him?" This is an example given by Rupa Goswami that her mind is always engaged in the form or the activities of the lover. If that is materially possible, when you develop your love of Godhead, at that time you'll see God everywhere, always, twenty-four hours. That was the position of Prahlad Maharaja. He was always seeing God, Krishna, but his father was not seeing because he was atheist. He was asking, challenging, "Where is your God? So many times you are speaking about God. I shall teach you a lesson today." So he took his sword and wanted to



Unknown photographer.

A little girl offers Srila Prabhupada a garland

kill his own son. He was so unkind and cruel, that he was prepared to kill his own beloved five years old son. That is atheism. Theism is even after his father tortured him so much, still after the death of his father, Prahlad prayed to Narasimhadev, "Please excuse my father." This is theism. That is the difference between Krishna consciousness and ordinary consciousness. *Vaiṣṇavas* are very kind to everyone. You utter this prayer, *vāñcha kalpatarubhyaś ca kṛpā-sindhubhya eva ca* — a *vaiṣṇava* is the ocean of mercy. There is no end to their mercy. Just as it is not possible to draw all the water from the ocean, similarly, a *vaiṣṇava* devotee is an ocean of mercy and you can draw as much mercy as you like; still they are full.

So Prahlad Maharaja is the symbolic representation of a *vaiṣṇava*. Don't try to imitate: "Oh, Prahlad Maharaja was thrown into boiling oil. Let me try, falling into boiling oil." No. That is imitation. First of all you become like Prahlad Maharaja, then that will be possible. Don't try to make an experiment. [laughter] That is not good. Rather you should try to follow. *Mahājano yena gataḥ sa panthāḥ* [*Cc. madhya* 17.186]. You should follow what *mahājanas*, great personalities, have done. You cannot imitate them. You have to follow the instruction of Krishna or his representative, you cannot imitate them. If you do, then you'll fall down. *Anukaraṇa* means imitation; *anusaraṇa* means to follow. So what Prahlad Maharaja did, we have to follow his example. His example was that in spite of continuously being tortured by his father, he never forgot Krishna. This we have to follow. In spite of all kinds of inconveniences and torture by the atheist class of men, we shall never forget Krishna consciousness. There are many examples. Just like Lord Jesus Christ, he was tortured. He was crucified, but he never agreed that there is no God. That should be our motto. That is following. Whether you are a Christian or a Hindu or something else — be God conscious. Krishna conscious means God conscious. And in any circumstance do not forget. That is called *śaraṇāgati*. That is surrender.

— From a lecture on Lord Narasimhadev's appearance day in Boston. 1 May 1969.



Unknown artist. 17th century.

Prahlad offers prayers to Lord Narasimhadev

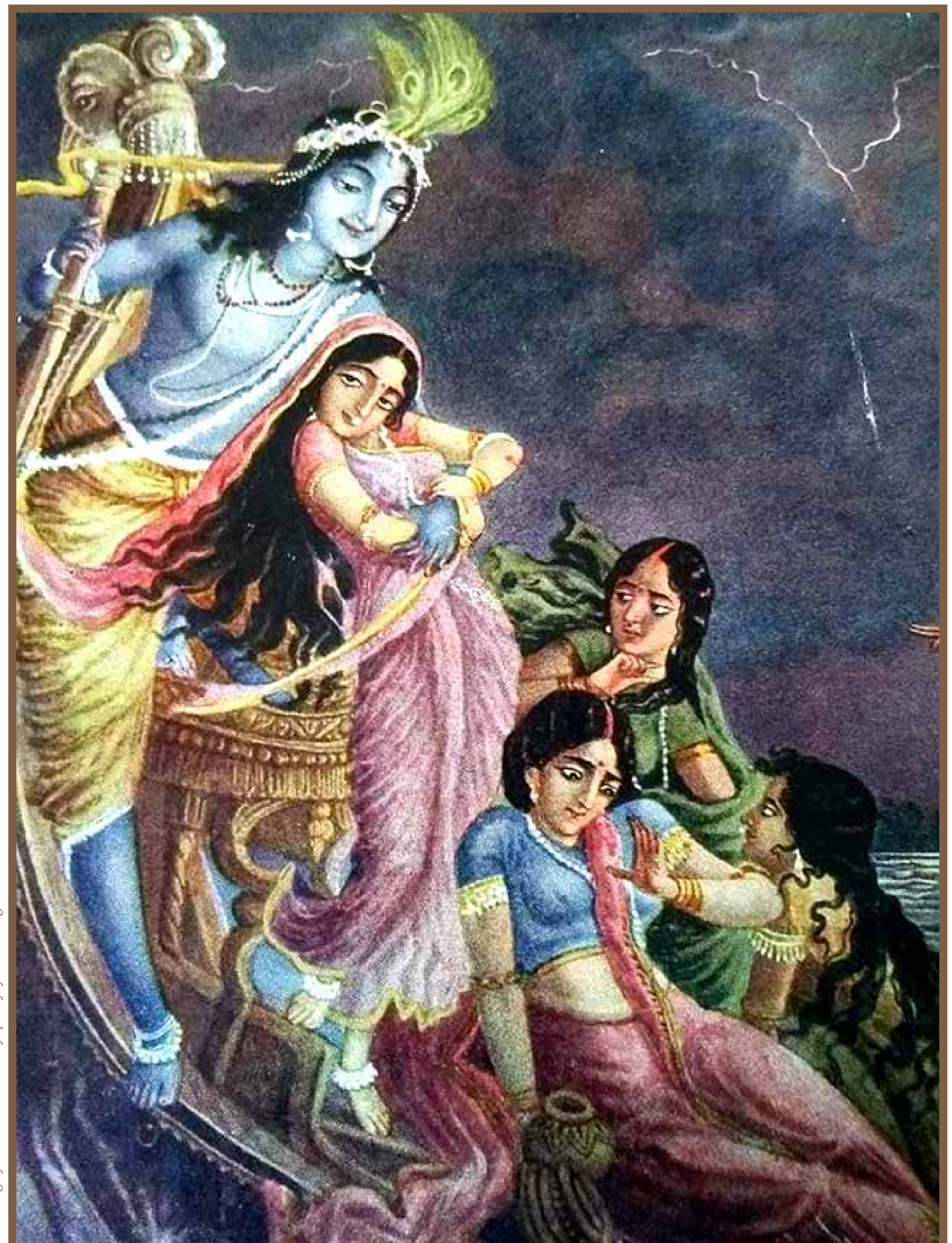
Worship of Narasimha In Raganuga Bhakti

Sri Srimad Gour Govinda Swami Maharaja

We are after *mādhurya*, sweetness. We are not after *aiśvarya*, opulence. *Aiśvarya* will come automatically. If you develop pure love and get Krishna — *kiśora-kṛṣṇa* who is always 10 or 12 years old, who is all beautiful, *nandanandana-kṛṣṇa* — then thousands and thousands of Lakshmis will come automatically to serve. So we don't run after these Lakshmis, opulences. No. We are after *mādhurya*, not *aiśvarya*.

Devotee: Some devotees worship deities that are in the mood of *aiśvarya*. For example, some devotees worship deities of Lord Narasimhadev.

Gour Govinda Swami: Narasimhadev primarily has two forms, *ugra* and *anugra* — a very fearful form and a peaceful form.



Painting by Sital Chandra Bandyopadhyay. West Bengal. 1931

rādhā-kṛṣṇa nauka-līlā
Boat pastimes of Radha and Krishna



Unknown artist. Rajasthani painting. 1700s.

Lord Narasimha kills Hiranyakasipu

When Narasimhadev is with Lakshmi, he is in his peaceful form — *anugra*. In that form Prahlad is sitting on his lap. In his fearful form, with his sharp nails — *śilā-ṭaṅka-nakhālaye*, he is tearing open the intestines of Hiranyakashipu. At that time Prahlad is standing there with folded hands and offering prayers — not sitting on his lap. We worship the *ugra-rūpa* form who kills the demons and all the demoniac qualities, and prevents impediments that come in the path of devotion. We are not worshipers of the peaceful form of Narasimha with Lakshmi and Prahlad sitting on his lap. This is according to one's mood, *rasa*.

Devotee: If someone worships Lord Narasimha in the form with Lakshmi, what will be their destination?

Gour Govinda Swami: Because they want *aiśvarya*, opulence, they don't want *mādhurya.* Therefore, they will get *aiśvarya*. Their destination is Vaikuntha or Dwarka. Not above that.

Devotee: On the path of *rāgānugā-bhakti,* one doesn't worship the opulent form? Rather, they worship Ugra Narasimha?

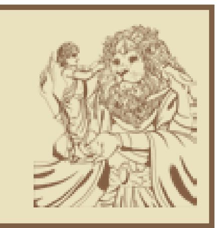
Gour Govinda Swami: Yes, because he kills all the demons — impediments and obstructions coming on this path — he is *vighna vināśa* Narasimha. [**Note:** For more on Lord Narasimhadev as the remover of internal obstacles on the path of bhakti, see Srila Thakur Bhaktivinode's prayer from *Śrī Navadvīpa-bhāva-taraṅga* at the end of this issue.] We are worshipers of that Narasimha. We don't want opulence. Opulence will come automatically. If you get *mādhurya-kṛṣṇa*, thousands and thousands of Lakshmis will come. Why will you aspire for *aiśvarya*? You should only aspire for *mādhurya*. That is the highest thing. Opulence will automatically come. For example, if you plant a mango tree, your purpose is to get a sweet, juicy mango. But automatically you will get cool shade, fuel, leaves and branches. It is automatically achieved. You didn't plant the mango tree for the purpose of getting cool shade, but it comes automatically. Similarly, if you aspire for *mādhurya-maya-kṛṣṇa*, then automatically *aiśvarya* will come and serve you without you asking for it.... Our goal is that Krishna. He is not Vishnu or Narayan. He is *mādhurya-maya-kṛṣṇa*.

— From a lecture in Bhubaneswar. 7 September 1991.

Unknown artist. South India.

Lord Narasimha kills Hiranyakashipu

Prahlad and his Three Brothers Fought the Lord



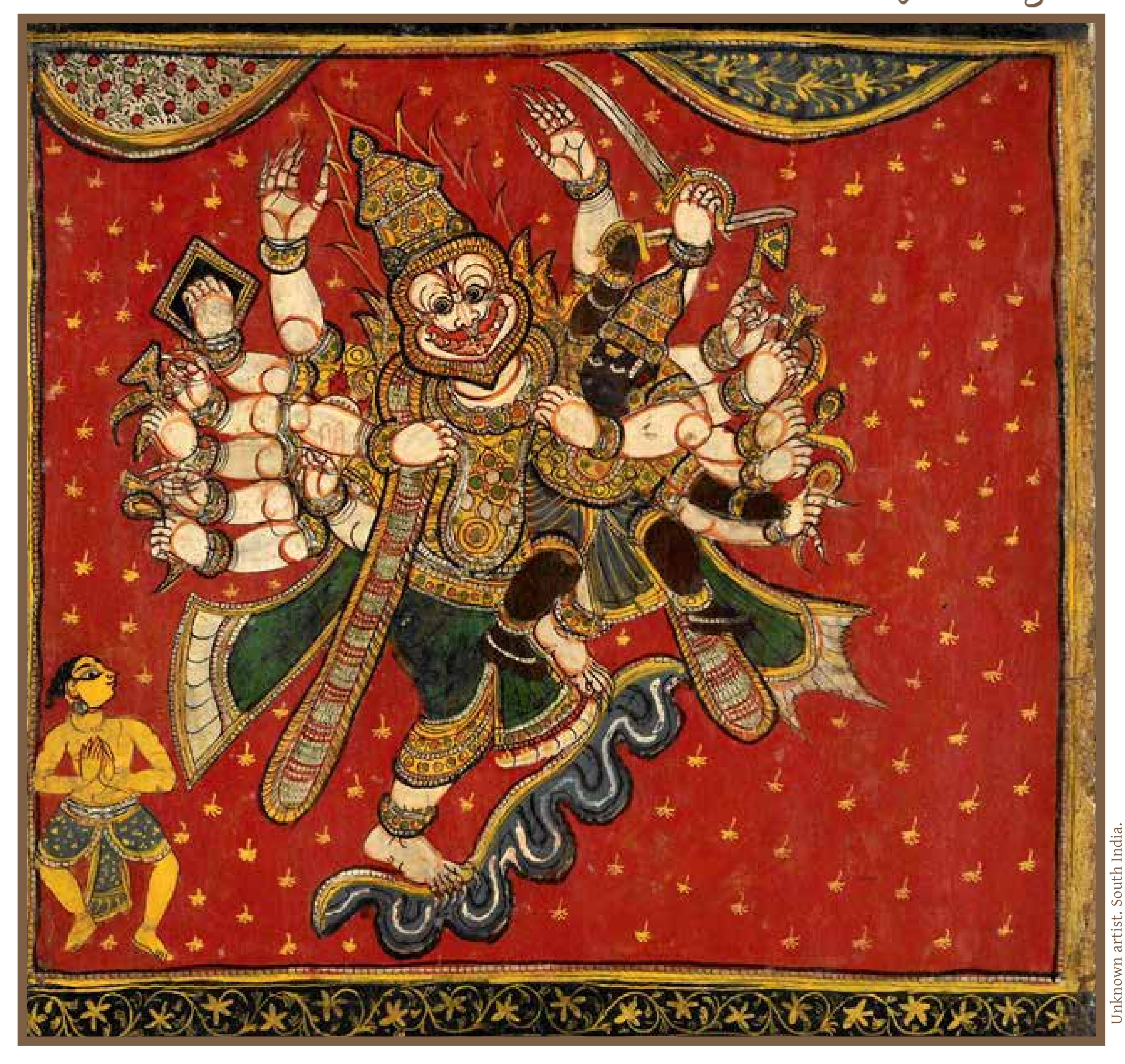
Kūrma Purāṇa *chapter 16*

Hiranyakashipu pleased Brahma through his prayers. As a result of the boon that he received from Brahma, he became invisible and started to oppress the world. He drove the *devas* out of heaven. The *devas* and the sages then went to Brahma to persuade him to do something about Hiranyakashipu. "I cannot really help you," said Brahma. "Go to the northern shores of the great ocean and pray to Vishnu there. I will accompany you. It is Vishnu alone who can find a solution." Brahma led the *devas* and the sages to the shores of the great ocean and started to pray to Vishnu there.

Vishnu appeared before them. "Why have all of you come here?" he asked. "What do you want?"

"It is Hiranyakashipu," replied the *devas* and the sages. "He is oppressing the world thanks to a boon he received from Brahma. Because of that boon, he can only be killed by you. Please kill him and save the universe."

Vishnu then created a being out of his body who was as gigantic as Mount Sumeru and held a lotus, a conch-shell,



Unknown artist. South India.

Another South Indian depiction

and a mace in his hands. "Go and kill Hiranyakashipu," Vishnu instructed the being. The being thereupon ascended Garuda and left for Hiranyakashipu's capital. His roars made the ramparts of the city quake.

Hiranyakashipu had four sons named Prahlad, Anuhlad, Samhlad and Hlad. Accompanied by Hirayakashipu's demon soldiers, these four sons came out to fight with the being. The four princes then unleashed divine weapons on the being. Prahlad used the *brahmāstra*; Anuhlad the *vaiṣṇavāstra*, Samhlad the *kūrmāstra* and Hlad the *āgneyāstra*. However, these divine weapons could do the wonderful being no harm. He merely picked up the princes and flung them far away. On seeing that his sons had thus been disposed of, Hiranyakashipu came to fight. He gave the being a resounding kick on his chest and the creature fled in pain back to Vishnu.

Vishnu realized that he would have to take care of Hiranyakashipu himself. He then took the form of a being who was a half-man and half-lion. Since *nāra* means "man", and *siṁha* means, "lion", this came to be known as the Narasimha incarnation of Vishnu. Hiranyakashipu then instructed his son Prahlad, "Go and kill this peculiar creature," Prahlad and his brothers tried to fight with Vishnu but were easily defeated. Hiranyakashipu then sent his brother Hiranyaksha to fight. Hiranyaksha used several weapons on Vishnu, including the divine weapon known as *pāśupata-astra*. However, none of these



Unknown photographer.

Deities of Sri Sri Lakshmi Narasimha established by Srila Thakur Bhaktivinode at the Yogapitha in Mayapur

weapons were able to harm Lord Vishnu. Meanwhile, Prahlad realized that this being could be none other than his worshipable Lord Vishnu. He then started to pray to Vishnu. He requested his brothers, uncle and father not to fight with Vishnu. But Lord Narasimha pierced Hiranyakashipu's chest with his claws and killed him. He also killed Anuhlad, Samhlad and Hlad.

[**Notes:** Although, the description of this pastime in the *Kūrma Purāṇa* differs in some ways from what is given in the *Śrīmad Bhāgavatam* and *Viṣṇu Purāṇas,* our *Gauḍīya ācāryas* have noted that both can be accepted. They explain that the Lord's pastimes happen again and again, and in different *kalpas* (ages) the details of those *līlās* sometimes differ. They call this *kalpa-bheda* or differences in *līlā* in different *kalpas.*

For a few examples, see the purports of Srila Jiva Goswami and Srila Sanatan Goswami on *Śrīmad Bhāgavatam* 10.38.1, Srila Vishwanath Chakravarti Thakur's commentary on *Śrīmad Bhāgavatam* 10.16.65-67, Vishwanath's commentary on *Ujjvala-nīlamaṇi* 15.207, and Srila Baladev Vidyabhushan's commentary on *Laghu Bhāgavatāmṛta*. 1.5.35.]

— Adapted from *Kurma Purana*. English translation and annotation by Ganesh Vasudeo Tagare. Motilal Banarsidass Publishers. Delhi. 1981.



Unknown artist. Gita Press. Gorakhpur. Circa 1950s

Prahlad sees the Lord in all living entities

The Battle Between Prahlad And Lord Narayan



Srila Sanatan Goswami

Śrī Bṛhad Bhāgavatāmṛta 1.4.11

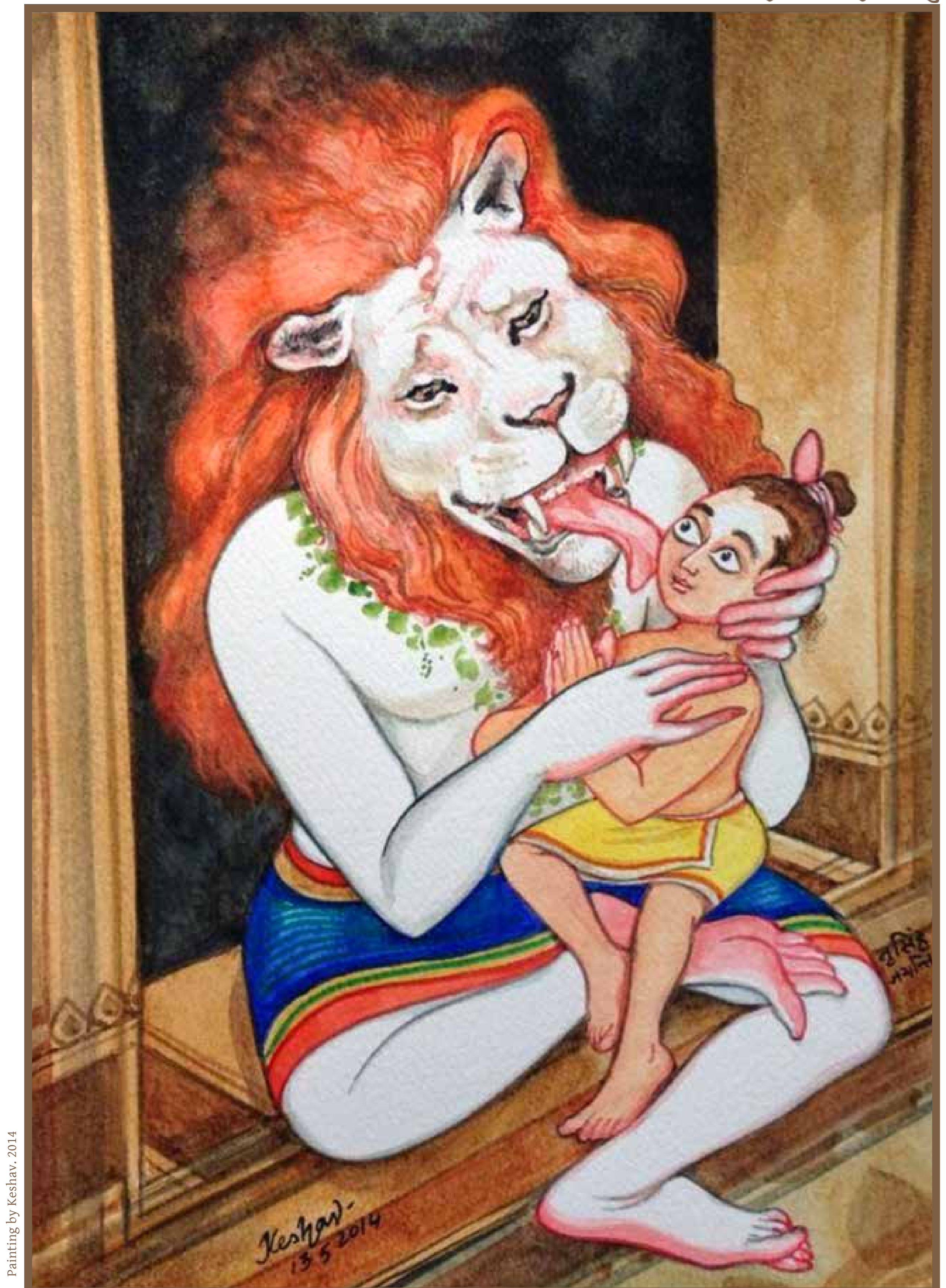
yaḥ pīta-vāso-'ṅghri-saroja-dṛṣṭyai
gacchan vanaṁ naimiṣakaṁ kadācit
nārāyaṇenāhava-toṣitena
proktas tvayā hanta sadā jito 'smi

[Narada Muni to Prahlad Maharaja:] You once went to Naimisharanya to have *darśana* of Narayan, who is known as "the Lord in yellow dress." While on the road you satisfied the Lord in combat, and he told you, "Yes, I am always conquered by you!"

Commentary: This incident is recounted in a number of scriptures, including the *Vāmana Purāṇa*. Once Prahlad took a trip to Naimisharanya to see Lord Pitavas, the beautiful form of the Supreme Lord. While traveling on the road he met a strange person who was dressed like an austere renunciant but was carrying a warrior's bow and arrows. Prahlad assumed from this person's contradictory attire that he must be some hypocrite abusing the true principles of religion. Therefore Prahlad started a fight with the *sannyāsī*, vowing "I swear I shall defeat you!" But even after several days of dueling, Prahlad could not subdue this adversary.

Early one morning before resuming the battle, Prahlad worshiped his personal deity. He then saw his opponent standing nearby, wearing the same garland he had just offered the deity. Prahlad suddenly recognized that the stranger was Lord Pitavas, Narayan himself. Thereupon offering prayers to that opponent with all the competence at his command, Prahlad tried to satisfy him. In response, the Lord touched him with his lotus hand, which relieved Prahlad from the fatigue of fighting and from all anxiety. Prahlad asked Lord Pitavas what to do about having transgressed the duty of a *kṣatriya* by having made a promise — namely to defeat his opponent — and not having fulfilled it. The Lord, fully satisfied by the sport of fighting with Prahlad, told him, "But I am always defeated by you!"

— Srila Sanatan Goswami's *Śrī Bṛhad Bhāgavatāmṛta.* Translated with a summary of the author's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.



Painting by Keshav. 2014

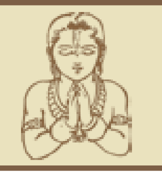
Lord Narasimhadev licks Prahlad with affection



Unknown artist. Kangra painting. 1810-1820.

Hiranyakashipu brandishes his sword at a burning pillar

Prahlad's Mistake



***Garuḍa Purāṇa* 12.14**

After Hiranyakashipu died, Hiranyaksha became the king of the demons. Hiranyaksha promptly began to oppress the world. He defeated the *devas* and drove them out of heaven. He also took the earth down to the underworld. The *devas* again went to Brahma in search of a solution and Brahma took them to Vishnu. They prayed to Vishnu that Hiranyaksha might be killed. Vishnu adopted the form of a boar and killed Hiranyaksha. He also raised the earth up to its rightful place. (This was the story that was alluded to when the *Kūrma Purāṇa* mentioned Vishnu's boar incarnation.)

When Hiranyaksha was killed, Prahlad became the king of demons. Initially, he ruled well. He worshipped Vishnu and performed *yajñas*. The kingdom thrived and prospered. But on one occasion, Prahlad mistakenly forgot to worship a Brahmin. The Brahmin was furious as he thought that Prahlad had done this knowingly. "You have dared to ignore me because you think that you are blessed by Vishnu," said the Brahmin. "I curse you that you will forget all about Vishnu. Your delusions will make you fight with Vishnu and you will lose all your powers."

As a result of the Brahmin's curse, Prahlad deviated from the path of rightousness. He ignored the Brahmins and the Vedas. He gradually developed a desire to have revenge on Vishnu for having killed his father and uncle. Prahlad fought a long and bitter war with Vishnu. When he was eventually defeated by Vishnu, he realized the folly of his evil ways and sought refuge with Vishnu. After Prahlad's death, Hiranyaksha's son Andhaka became the king of the demons.

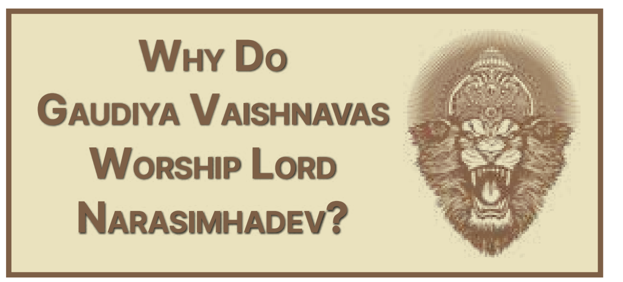
[**Note:** According to this description from *Garuḍa Purāṇa*, although Prahlad was temporarily bewildered and therefore fought with Lord Vishnu, when he was defeated by the mercy of the Lord, Prahlad gave up his enmity, sought refuge with the Lord and again became a devotee. It appears that the Lord enacted this pastime to show the danger of offending Brahmins and *vaiṣṇavas*.]

— Adapted from *Garuḍa Purāṇa*. English translation by a board of scholars. Edited by Prof. J. L. Shastri. Motilal Banarsidass. Delhi. 1978.



Mural by an unknown artist. Photo by Prateek Pattanaik.

Lord Narasimhadev worshiped in the form of a painting on the wall of a home in Jagannath Puri



Why Do Gaudiya Vaishnavas Worship Lord Narasimhadev?

Sri Srimad Sivarama Swami Maharaja

Generally, *Gauḍīya Vaiṣṇavas* don't worship *Viṣṇu-tattva* forms other than Chaitanya Mahaprabhu and Radha Krishna. There are unlimited forms of the Lord, the *Brahma-saṁhitā* (5.43) describes:

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship Govinda, the primeval Lord, who manifested himself personally as Krishna and the different *avatāras* in the world in the forms of Rama, Narasimha, Vaman, etc., as his subjective portions.

The worship of each particular form of the Lord gives a particular *siddhi,* perfection.



Prahlad's Prayer

Viṣṇu Purāṇa 1.20.38

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi

"O master, in all the thousands of births through which I must wander in this world, please let me have unfailing devotion to you, the infallible Supreme Lord."

— Quoted in Srila Sanatan Goswami's commentary to *Śrī Bṛhad-bhāgavatāmṛta* 1.3.81. Translated by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.





Unknown artist. Bengali school. Early 20th century.

Sri Sri Radha Krishna as young children

Generally speaking, the *viṣṇu-tattva* forms of the Lord grant one residence in Vaikuntha. The destination of *Gauḍīya Vaiṣṇavas* is Goloka Vrindavan. They are not inclined to go to Vaikuntha. Srila Raghunath Das Goswami writes in *Manaḥ Śīkṣā* (4):

asad-vārtā-veṣyā visṛja mati-sarvasva-haraṇīḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇīḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manaḥ

Give up the friendship to non-devotees, prostitutes who will steal the treasure of your heart. Don't listen to the words of the tigress of impersonal liberation, which devour everyone. Give up attraction for Lord Narayan, which leads to the world of Vaikuntha. O mind, in Vraja worship Sri Sri Radha Krishna, two philanthropists who give away the jewel of pure love.

Here Srila Raghunath Das Goswami recommends that *Gauḍīya Vaiṣṇava's* not worship Lord Narayana, or, in other words, not to make him the object of one's full attention. This is because the mission of Chaitanya Mahaprabhu is to give one the opportunity to enter into Goloka Vrindavan and to worship Radha Krishna. *Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam*, those things that are favorable to that, one should accept, and those things which are unfavorable, one should reject.



Photo by Durgamadhab Mohanty

Narasimha deities in Jagannath Puri near the Dola Mandap

Favourable

Of course, we should not think that the worship of Krishna's other forms is improper or illusion, *asat*. But because there are unlimited forms of Krishna, if you focus on unlimited forms you cannot become *vyavasāyātmikā buddhir ekeha* (*Bg.* 2.41), you cannot be single-minded. Krishna says we should be "*ekeha*" — single-minded, one should focus one's attention. Therefore, to fix one's mind on many deities will become a distraction. One should accept a worshipable deity according to the goal one wants to achieve. Krishna says in the *Gītā* (9.25):

> *yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ*
> *bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām*

> Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship me will live with me.

According to the destination you want, you should worship that type of deity. The deity for Vrindavan is Krishna. Not just Krishna, but Radha-Krishna. Chaitanya Mahaprabhu's message is that everyone should worship Radha-Krishna in Vrindavan. This is what Chaitanya Mahaprabhu's mission is about, and those things which are favorable to that mission one should accept.

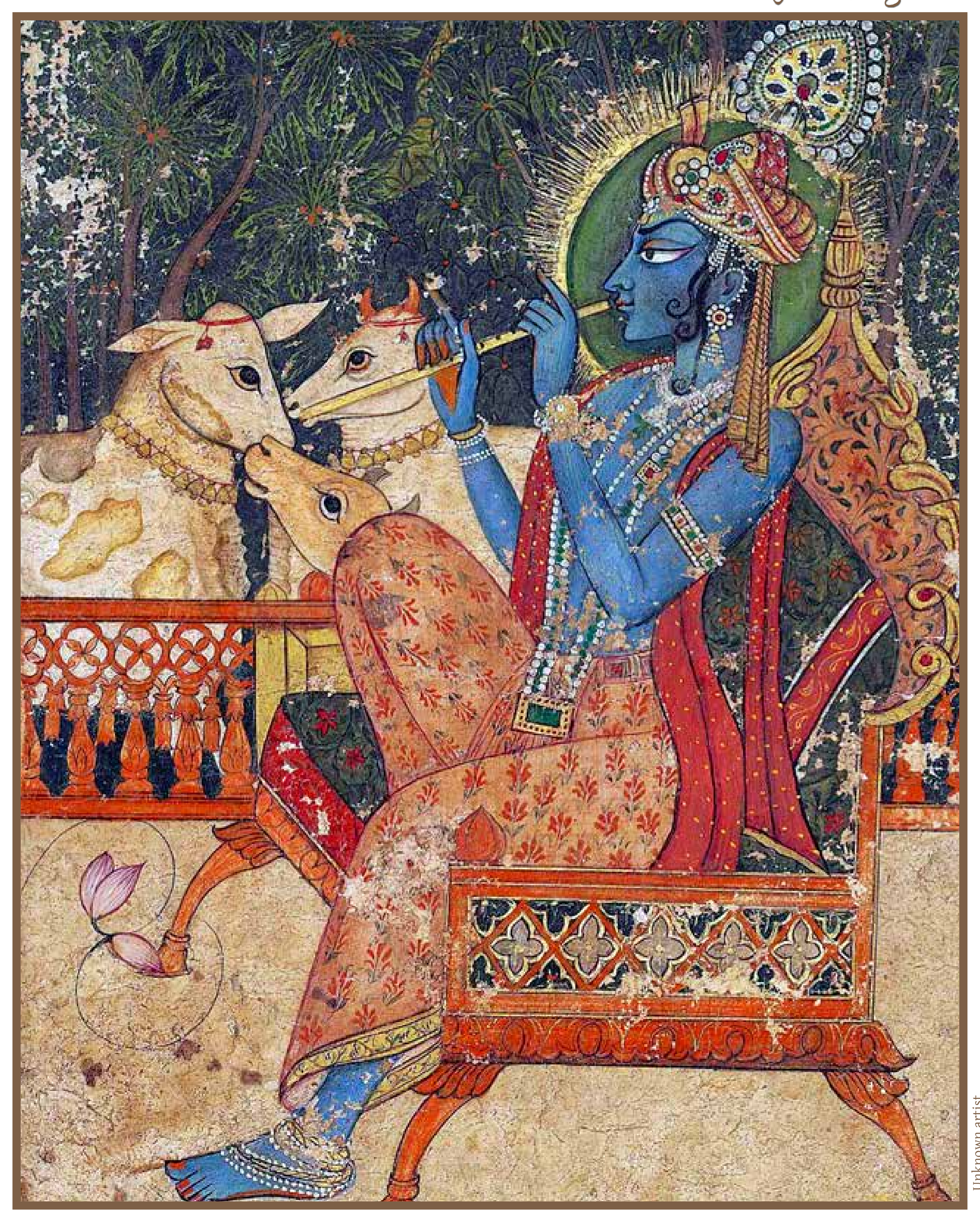
Overcoming Anarthas

Srila Rupa Goswami describes in *Bhakti-rasāmṛta-sindhu* (1.4.15-16):

> *ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā*
> *tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*
>
> *athāsaktis tato bhāvas tataḥ premābhyudañcati*
> *sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

> In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krishna consciousness.

So in the advancement of Krishna consciousness from *sraddhā* to *prema*, there is the stage of *anartha-nivṛtti*. Lord Narasimhadev is the deity for overcoming *anarthas*. The worship of Radha Krishna takes place on the liberated platform, *athāsaktis*, when one is actually liberated from the influence of material energy. Therefore, in the worship of Radha Krishna one needs to take shelter of Lord Narasimhadev.



Unknown artist

Cows attracted by the sound of Krishna's flute

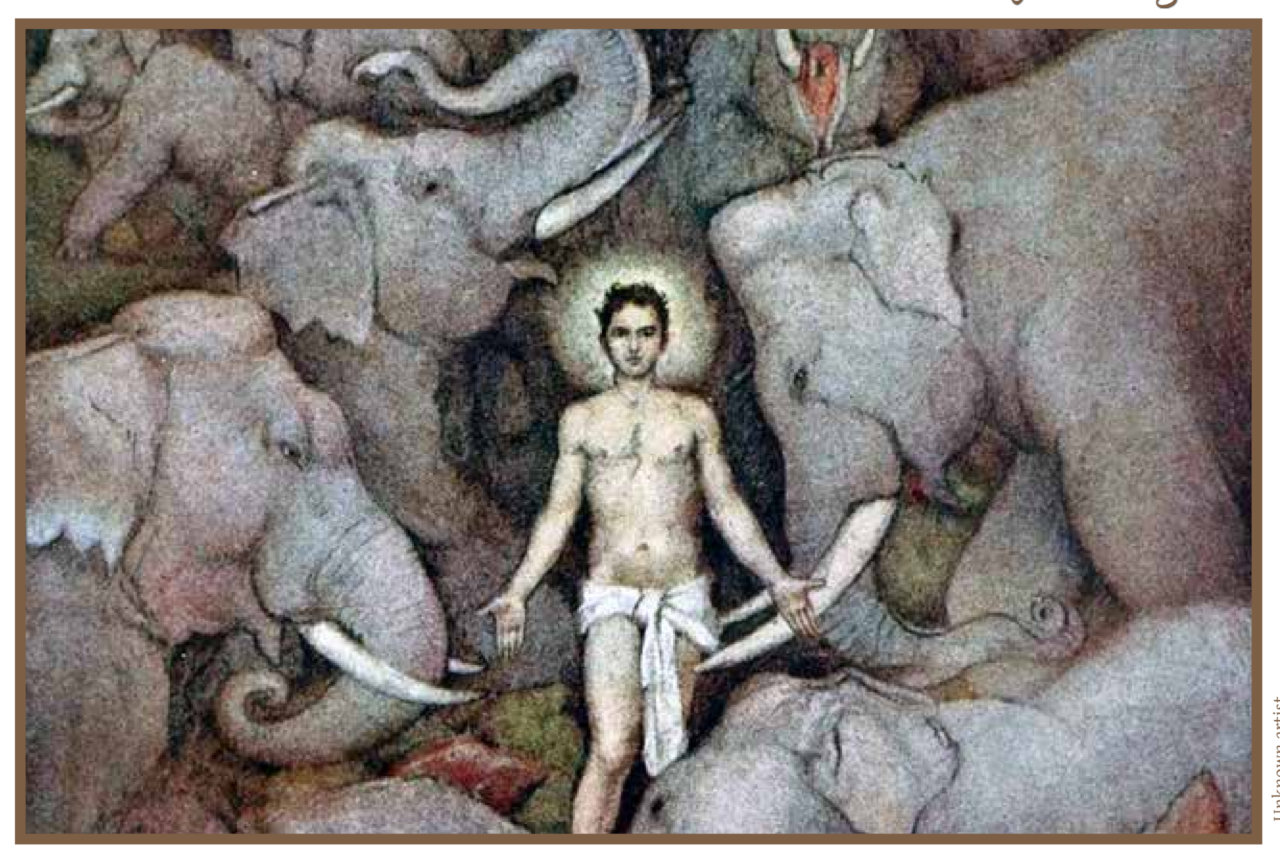
Protection

That we worship Narasimhadev for our protection is a secondary thing. Devotees are not interested in protecting themselves. They're interested in protecting their ability to perform devotional service. The threat we pose to devotional service is much more serious than the threat posed by demons. How many times a day does a demon bother you in spiritual life? But how many times a day does the mind bother you in spiritual life? How many times



Painting by Bhagavan. Gita Press. Gorakhpur. Circa early 1960s

Hiranyakashipu tried to kill his son Prahlad by burning him in a fire, but the Lord protected him



Unknown artist.

Hiranyakashipu ordered to kill Prahlad by putting him with huge mad elephants, but the Lord protected him

do we become the obstacle to our going forward in Krishna consciousness? Therefore, we sing:

bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

He is in the heart and is outside as well. I surrender to Lord Narasimha, the origin of all things and the supreme refuge.

Because he is inside, he is destroying all the obstacles to spiritual life. The *Brahma-saṁhitā* describes how Ganesh removes all the obstacles to progress. This is because Ganeshji is meditating on Lord Narasimhadev and that by his (Narasimhadev's) power all the impediments on the path of progress of the three worlds are destroyed. *Brahma-saṁhitā* (5.50) states:

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I adore the primeval Lord Govinda, whose lotus feet are always held by Ganesh upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

To Attain Radha Krishna

The followers of Lord Chaitanya's *saṅkīrtana* movement worship Lord Narasimhadev with the desire to attain the lotus feet of Radha Krishna, not for any separate purpose. Bhaktivinode Thakur worshiped Lord Narasimhadev, his followers chanted Lord Narasimhadev mantras and worshiped him. Srila Prabhupada also gave us these Lord Narasimhadev mantras to chant after *kīrtan*, to qualify us for achieving what we want to achieve and also to protect the Krishna consciousness movement.

Pure Bhakti

Prahlada is the emblem of *anyābhilāṣitā-śūnyaṁ*, real devotional service. Hiranyakashipu is that which is interfering with that pure devotion. Sanda and Amarka are *karma-kāṇḍis,* and the demigods are *sakāma-bhaktas* — they are all *abhilāṣa-pūrṇa,* full of material desires. Lord Narasimhadev disposed of all these elements. He couldn't be satisfied by the demigods, none of them. He was only satisfied when Prahlad, the little boy of five years old, approached him.



Unknown artist. Cover of Telugu magazine Chandamama, May 1967

The love of the gopis of Vrindavan is the topmost devotion for Krishna

Prahlad's age represents innocent pure *bhakti*. Mahaprabhu says *bhakti-latā-bīja* — the creeper of pure *bhakti* as it just begins to sprout. Just like little children, when they are five years old they don't have many bad habits because they haven't been exposed to many bad things. Prahlad represents that devotion which isn't contaminated with *karma* or *jñāna*. This is why when Lord Narasimhadev saw him he was very happy, he put him on his lap, smelled and patted his head. This is Krishna's attitude towards pure devotees and pure devotion. With this type of devotion also begins *rasa*.

Beginning of Rasa

Lord Narasimhadev had Prahlad on his lap and was just like father to him. Having killed Prahlad's father it was his duty to take the role of father. So that was the mood of "somewhat" *vātsalya-rasa* between Lord Narasimhadev and Prahlad. While Prahlad was on his lap the Lord was thinking, "I don't get to sit on anyone's lap. Who will put me on their lap and smell my head?"

When Krishna appears, we see how he sits on Nanda Baba's lap and Nanda Baba feeds him. But it requires this type of pure devotion to invoke this type of sentiment in Krishna. In order to invoke that type of sentiment in a devotee it also requires this type of devotion.

If there isn't *anyābhilāṣitā-śūnyam* then with the execution of motivated devotional service material desires will come within the heart. So rather than becoming the father of Krishna we will want so many other types of material fulfilments.

Vaishnava Aparadha

Sometimes it is said that Narasimhadev is the form of Krishna's anger, but there are different types of anger and they are not all of the same quality. For instance, Krishna may get angry as he did during his fight, as Varahadev, with Hiranyaksha. Lord Varaha was angry because Hiranyaksha was calling him names. Narasimhadev's anger is different, this anger was not caused by anything that had happened to him. This was Krishna's anger when his pure devotee was hurt. Killing Hiranyakashipu wasn't enough, Narasimhadev was still angry. All the demigods came to offer prayers, but still, Narasimhadev was not pacified. It was only when the person who was offended (Prahlad) approached Narasimhadev was he pacified. So Narasimhadev's anger is a very special type of anger. It is the anger of Krishna against *vaiṣṇava-aparādha*. That's how Krishna looks when *vaiṣṇava-aparādha* takes place. Therefore, worship of Narasimhadev is also there to protect us from that type of offense.

— From a lecture given on 17 May 2003 in New Vraja Dham, Hungary. Editing assistance by Dharma-setu Das.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by Gopal Jiu Publications

Subscribe at our website: www.gopaljiu.org

Gopal Jiu Publications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.



Prayer to Narasimha For Worshiping Krishna

Srila Thakur Bhaktivinode's Śrī Navadvīpa-bhāva-taraṅga, 36

e duṣṭa hṛdaye kāma ādi ripu chaya
kuṭīnāṭi pratiṣṭhāśā śāṭhya sadā raya

hṛdaya-śodhana āra kṛṣṇera vāsanā
nṛsiṁha-caraṇe mora ei to' kāmanā

Within my sinful heart the six enemies headed by lust perpetually reside, as well as duplicity, the desire for fame, plus sheer cunning. At the lotus feet of Lord Narasimha, I hope that he will mercifully purify my heart and give me the desire to serve Lord Krishna.

— Translation by Dasaratha-suta Das. *Navadvīpa-bhāva-taraṅga.* Nectar Books. Union City, Georgia, USA.

